Man's Contraposition:

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Female entities are the essence of life. Without them all living things would eventually become extinct, save a few ugly plants and insect freaks of nature. Even in its crudest form, nature depends on the nurturing power of femininity. For instance, a quail hen must care for her eggs. If she does not keep them warm, her eggs will not hatch, thus eradicating the new generation of birds. When the eggs hatch, the quail hen must gather food for her offspring or the chicks will austerely starve. Human mothers must also care for their babies; unlike the quail family however, humanity has re-defined the feminine life-role within many forums of deliberation in order to meet the fluctuating cultural demands of the arriving century. Different cultures have interpreted man's opposite in different ways. Although some linguistic dialects can only be distantly related, the meanings of most English words which describe the quintessence of femininity have the same origin as their foreign counterparts, but rarely have the same evolution.

The English language and America's cultural diversity provide interesting insights for the scholar's literary applications of gender terminology. The underlined meaning of the word "female" in any language or culture, however, implies the sexual gender, which bears young, or yields offspring. In turn, the female identity has also been given to mechanical parts with anti-convex receptacles for a "perfect fit" male counterpart. The fundamental meaning of the word "female" is strictly focused on two insipid universal correlations, while the word "woman" has a more enigmatically desirous and unequivocal connotation.

After acknowledging the basic point that a "woman" is an adult female human being in every sense of the word, the erudite conversationalist can use a plethora of descriptive nouns and adjectives when referring to her alluring character, or to the divine

manifestations of her feminine personage. Within the American culture, society has given positive and negative associations to gender words with connection to the absence or abundance of moral judgment or social classification, such as "madam" versus "lady," or "mistress" versus "whore." Paradoxically, the contemporary definitions of both sets of words have analogous origins, although each one has developed its own style and meaning throughout the years due to the raconteur's varied usages of the terms within the English vocabulary.

When the word "lady" developed into the new investiture of the language for gender implication, it described the feminine hierarchy, born within the grand extravagance of medieval stratification. It was the feminine equivalent to the expression "Lord." The symbolic nature of the word was comparable to royalty or Godliness, although it could be applied to any woman for the purpose of chivalric poetry. Conversely, the designation of "madam" was of a much more explicit temperament, and was used to describe the "lady of the house." Both words commanded respect and position. The wife of an aristocrat owned the title of "madam", while their unmarried adult daughter was a "lady in waiting." Ironically, both words evolved negative undertones and perpetuated new meanings in the world of American slang during the nineteenth and twentieth centuries. Today, the words "madam" or "ma'am" suggest a bit of unwanted *dis*respect to many women. The definition of the word has mutated into "old lady," "snob," or "bitch", while the word "lady" only refers to a woman, unless another adjective is attached or the speaker's tone is abrupt, or harsh (as in "*listen, lady*…"). The specificity now lies in the word "madam," and "lady" has enveloped a much broader, more comprehensive denotation. The term "lady" has re-transcended the

restrictions of age-implication and lost its references to goodliness and godliness; meanwhile, “madam” has forfeited nearly all of its prestige to the concept of being an “uppity” idiom.

Taking into consideration expressions reminiscent of “whore” and “mistress,” the canvasser will find fantastically similar contemporary definitions, however the original characterizations of the two words are quite different. Like the terms “lady” and “madam,” the expression “mistress” also implied higher social classification. In fact, the word specifically implied authority over servants or leased workers. The classification of “mistress,” like “madam,” was applied to married women in a place of authority. Perhaps the authoritarian nature of the word was what linked it to the term “whore,” during the recent centuries. For instance, an old western “whorehouse” would have a “mistress” in charge of the prostitutes. The contemporary meaning of “mistress” very much resembles the original definition of “whore.” At first, a “whore” was purely a lewd woman. With time, a “whore” became more than just an unchaste woman; the word’s meaning was reallocated to specifically imply prostitution. After all, *the “dirty whore” would do anything for money.* Currently, the definitions of “mistress” and “whore” have blended together and both again refer to an unchaste woman. The “prostitute” takes money, the “mistress” spends it in return for adulterous favors, and the “whore” doesn’t need it, because the “slut” is *in it exclusively for the sleazy sex*. Today, the biggest difference between the terms “whore” and “mistress” is that a “whore” can also be a man, while “mistress” can only be applied properly to a woman. Isn’t that a “bitch?”

Imagining how the expression “bitch” developed into such a widely used and popular connotation is not easy. Originally, the word referred bluntly to a female dog.

Later, the term was applied contemptuously to imply prostitution, lewd behavior, and stubbornness in women, during the fifteenth century. "Bitch" transcended the boundaries of gender when it became the fashion to use the word toward males, with the implied meaning "dog." During 1811, The Dictionary of the Vulgar Tongue categorized the expression as "the most offensive appellation that can be given to an English woman, even more provoking than that of whore" (Harper). The twentieth century brought a new meaning to "bitch." Though first applied to women, a "bitch" was now anyone who complained too much or remained in a general state of disgruntled animosity. Today "bitch" has many meanings. In verbal form it means to complain; as a noun it is the same as before, except it is now applicable to a task that is difficult or unforgiving in nature. When descriptively speaking, something fun is the antecedent to an adjective like "bitchin," while weeding grandpa's garden with bare hands might prove to be a real "bitch."

Sexism does exist in the world of communication, however, not in the way that many writers have purported. The idea that the language is "sexist" in nature is absurd. Many scholars today are sourly disgruntled and have been fooled into believing that chauvinism is entangled deeply within the English language. The fact is, however, that the language itself is incapable of "views" or "dispositions" because it is an all encompassing descriptive communication tool. Deleting words such as "mankind" and replacing them with even larger generalizations such as "humankind" will only render the linguist's vocabulary smaller and less specific. The exactness of the English language is designed for the shaping of the human thinker. Therefore, society should not place the blame of sexism upon the words, for the disposition and character belong to the speaker.

Chauvinism is perpetuated by man's choice and organization of words, not by the letters themselves. One can not change the differences and inequalities that exist between men and women by simply erasing words from the dictionary; without the vast vocabulary for which everything has been or is being defined, the world's patrons would never understand the importance and necessity of man's contraposition.

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